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# A REPLY

TO A  
Scandalous Pamphlet

ENTITULED A  
DECLARATION

AGAINST  
Judicial Astrology

WRITTEN

By the *Quondam* (most ignorant  
and weak) Practitioner Mr. JOHN  
RAUNCE. Wherein he is both stript of all his  
weak arguments, and confuted as altogether  
ignorant of the Art.

By *William Ramsay Gent. Qui est ar-  
tium Candidissimus amator.*

*Ars non habet inimicum nisi ignorantem.*

LONDON, Printed for W. LARNER at the Black-moore in  
Bishops-gate-street, 1650.

REPLY

Scarcely our philosopher

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A  
R E P L Y

TO A

Scandalous Pamphlet entituled,  
*A Declaration against Judicial*  
*ASTROLOGY.*



I hath been (and is commonly) known, that in all ages there hath been one or other that hath denyed, nay openly writ against the most manifest Truths, nay, even against the Divine Scriptures themselves; being meerly either stirred up with a self-conceited pride of their own knowledg, or envy that any should profess or maintain for truth what they are altogether ignorant of. Amongst which beasts & envious novices, I may justly & lawfully reckon this Learned Mr. *J. Rawnce*, who is so impudently audacious, to condemn what in the least manner he can neither understand or comprehend, and that is the Art of *Judicial Astrology*; which he

first begins to condemn, by opening the vanity of the Art, in it self, (as he calleth it) which he saith, is a kind of *Diabolical Divination*, Page 2. line 2. of his scandalous Paper; but how he can prove it *Diabolical*, more then by barely saying so, is as far beyond his wit to perform, as it is for him to apprehend the mystery and verity of the same; and 1. the 3 and fourth, he persists in his vilifying malicious speeches thus; *being full of Idolatry and Superstition, and is contrary to the Scriptures.* And this he endeavours to prove thus, *No man can Divine by the Stars, but by observing of time, and (saith he) this regarding of time is not lawful,* as you may find *Deut. 18.* (ver. 10. sure he means) for he names no verse, as distrusting his understanding in the text, so well he may, if the words be thoroughly weighed and considered, which are these; *Let none be found among you, which is a regarder of times;* This he picketh out of the midst of the text, and from the midst of nine several kinds of Superstition, there rehearsed, affirming thus generally, that *Astrology* is there comprehended; but I am confident all his shallow brains cannot prove, that *Astrology* is in the least mentioned, by name in those words by him recited, but if he had more particularly considered the text, and with a candid eye, he had never thus over-shot himself, and declared himself so apparently malicious to the Art of *Astrology*, to apply this text to signify *Astrology*; only because it mentioneth the observing of time, for saith he, *1. 11. p. the 2. it is well known unto us, that in divining by Stars which is Judicial Astrology, the Astrology is not able to divine or foretell any thing, but by observing of times;* which words he brings to prove, that by that passage of Scripture is meant *Astrology*, which is meerly his own construction; for, it will puzzle both him, *Perkins, Picus* and all that ever durst to bark enviously at the Art, to prove by Scripture, or shew therein any passage wherein God doth plainly forbid men, either *Jews* or *Gentiles*, to study the Art of *Astrology*, or prohibit indeed any knowledge of his Creatures, which is a good and probable means to bring us to the knowledge of his Divine self; not to Idolize them as he would needs possess the vulgar, that *Astrologers* do; when *Astrologers* know and do confess they

they are but secondary causes, and signs of the will and pleasure of God, inclining the dispositions and humors in man, being composed of the 4 Elements; not compelling (as he would most erroneously and maliciously perswade the vulgar) that Astrologers maintain. Wherefore except he could have proved that passage of Scripture to signifie Astrology by better and sounder arguments then his own; which is so weak and groundless, that it vanisheth with himself, not fit either to be more mentioned; or thought on; and yet this Idiot is so fantastically conceited of this his own bare construction, and censure of the Scripture, that he thereon concludeth with himself, that his opinion and judgement he so readily pump out of his shallow Cocks-comb, is so invincible an argument, that he thus persists, *See here now What your Astrology is, is it any thing else then Superstition and Idolatry? For they say one time is good, another bad, and further thus, thus you may see that what the Scripture saith God made only good, they make to be both good and evil.* By which argument he would fain conclude, Astrology to be superstitious, as if a fatal necessity were concluded, which is not an opinion of the *Astrologer*, as I said before, neither do they make time both good and bad, for the worst time as sickness and other casualties, which perhaps he means the *Astrologers* call bad times (for he declares not his mind, what he means, nor what he would be at) is good in some sence, for it tends to the glory of God in one kind or other, how ill or bad soever it may appear to such a Novice as him; for the world not nought therein, had ever been made but for his glory, so that the Scripture is no wise by the *Astrologer* contradicted; when he tells a man an ill time of trouble, or sicknesses, Crosses, or the like, is suddenly to happen on him, he calls it perhaps an ill time, as having relation to the patient or party, that must undergo these afflictions; yet this time in it self brings perhaps this suffering wrath by afflictions to God and his fear, or perhaps brings death, however it tends to the glory of God; and therefore in it self the time is good; *Ergo* no contradiction of the Scriptures by the *Astrologers*, in making that time which God made good, to be both good and ill.

Again,

Again he persists in his inveterate malice, and runs on without either fear or wit, not knowing indeed what he says, being so inveterately malicious, for he saith *Astrology* denyeth the providence of God in the disposing of the several changes that happen to man in this life, (if ruled by the Stars) *say they* (meaning the *Astrologers*) *thus shall this man live and dye, because of the Stars he had in his Nativity, and of another man, thus quite contrary, by reason of contrary positions of the Planets at the Birth.* I pray consider, and you shall see this to be very wickedness, for God so ruleth the world by his providence that not a sparrow falleth to the ground, nor a hair of our heads without his permission; therefore (saith Mr. *John Raunce*) it must needs follow, that the whole course of our life is only governed by the providence of God alone, and not by the constellations of the Heaven. So that, by this argument he would fain conclude, and prove by thus cavelling, that the Stars were made for no use, but him and such Idiots to gaze on; when as the Scripture in plain terms tells us, they are for days and times and years. *Gen. 1. 14.* but I would fain he would tell me, why the immediate providence of God is not shown to alter (from the course of the Moon) the ebbing and flowing of the Sea, nay the Thames here in *England*, that every Waterman can tell him the just time by the morion of the Moon? (for it may be he never saw the Sea.) I could mention and instance many more effects of the Planets, but perhaps they will seem Riddles to him, and Paradoxes; and so it may be will deny them, because he is ignorant of them, as he doth the whole Art; but every common Water-man will convince him of this, if he have not brains either to conceive, or believe it; but to come closer home to the purpose. The influence of the Stars on mans body, is so far from denying the providence of God, that it clearly proveth it to be the more manifest; for God worketh not immediatly, neither doth he cause rain, or snow, or frost, or faire weather immediatly; but hath left the cause of all these to their influence, according to the several aspects and positions of the Planets, ordaining it so from the beginning; neither doth he work any new work,

work, but what ever happeneth, was pre-ordained to come to pass in its due time, so that he doth now no work, but sits and upholdeth all by his Omnipotent, Omniscient wisdom and power: so that it adds to his glory, that when he made those heavenly Bodys the Planets, to rule all sublunary things and times, that he fore-knew the events, dispositions of men, alterations of Kingdoms, Commotions, Plenties, Famines, Plagues, Heakhs, Sicknesles, Wars, Peace, and what not by their effects; Neither let this seem strange to Mr. *John Raunce* who is so well acquainted with the Scriptures; that he brings proof against what he understands not; for Christ saith, *Come ye blessed of my Father, inherit the Kingdom prepared for you before the beginning of the world, Matt. 25. 34.* and Paul, to the *Ephesians*, chap. 1. v. 4. proves us to be predestinated and chosen before the beginning of the world; so that it is cleared, that what ever shall happen from the beginning of the world and before, to the end, was pre-ordained to happen: so that if a man by the position of the Planets at his birth be ordained to be (according to natural causes a thief, a murtherer, or the like) what can Mr. *Raunce* say, that will become of that man by this immediate providence of God, but destruction if God doth not mercifully shew his goodness towards him; this doth no wise certainly derogate from the providence of God, who hath ordained such and such accidents to happen to every man, from the beginning of his life to the end. He comes then with his inveterate malicious railings, (which becomes an Oyster-wench far better then a Schollar, who ought to prove rather their arguments by reason and sence, then envious names, without proofs, or indeed reason at all,) for saith he, *And now for horary questions, what are they? are they any thing less then satirical delusions, as is the rest of that wicked Art?* Certainly there is no judicial impartial eye, but will rather think him to be inclining to diabolical practices then *Astrologers*, and also so judge him, to belye so publick an apparent truth as *Astronomy* is, (as before I shut up my full discourse I shall satisfy him it is) to call it Diabolical and no wise prove is so, which is as false as all his frivolous arguments  
against



against it, and lyers are Diabolical I am confident; since the *Devil* is their Father, and the more Diabolical and apparently he shews himself to be the Child and Instrument of the *Devil*, by his envy, to rail in such gross terms against truth, which his Father the *Devil* hath ever in all ages strived to eclipse, by such ignorant instruments and Children of his; as *John Ranuce*; and let him not be angry, if I should here also call him dunce, since he tells me in his Title-page, he was sometimes a practitioner of the Art, and is yet so ignorant as to call it Diabolical; but indeed his weak shallow brains could no wise apprehend nor attain to the knowledge of it: a learned man or a wise man would rather have admired what he could not understand, then presently to raile against it, and not able to prove it so, and this serves very fitly to prove him really a dunce, or at least a fool to condemn what he understands not in the least manner; for how can he prove this Art Diabolical, which depends only on the true and perfect knowledge of the *Starres* (that hath no affinity (I am confident he will say himself) with his Father the *Devil*) and their influences, which are but natural things; And by knowing natural and earthly things, *Paul* saith, we shall know heavenly things the better, much more then by knowing the *Stars*, which are above us, when the knowledge of what is beneath us, made *Aristotle* (that some time attributed all to nature) at last confess there must needs be a *Deity* and a *God-head*: and *Moses* saith, the *Stars* are signes; and *David*, The *Heavens* declare the glory of God. Certainly, then no wise Diabolical yet this impudent, ignorant, envious dunce (who thinks his own words (he is so self-conceited a fool) is sufficient to condemn an Art, and such an one, as that his shallow Cox-comb can no wise obtain (which is the ground of his envy,) doth not stick to contradict him that tells us truly what the *Heavens* declare, and what the *Stars* signifie, (without any proof but his own word, which is as vain and empty as his brain, and too light by many ounces to prove his Argument, yet wants light to make a judicious impartial eye see that dark ignorance whereof he dreams) and with it the Scripture; though



though he saith, *Shew me in what place of the Scripture the Art of Astrology is upheld or justified*, when it will puzzle all his learned brains, to shew me any one place (though he saith there are many, and sets some down, which I shall make clear to him do no wise serve for his purpose) that doth really condemn or disallow of it; but he must know that the divine word was written wholly for our instruction to salvation, not to decide the legality or illegality of *Astrology*, or other Arts; yet what is above said, is enough to any gallant spirit of the lawfulness of his study, and insight therein, since they declare the glory of his Creator; I know not how then learned Mr. *Raunce* will prove it either Diabolical or illegal, or contrary to the Scripture, since it tends to so good an end, that the knowledge thereof is the declaring and manifesting the glory, and greatness of the omnipotent Creator of both us and them; But to come to his proofs of Scripture he imagines condemns *Astrology*.

His first is, *Dent.* 18. his second, *Esay* 47. his third, *Dan.* 2. his fourth, *Ier.* 10. his fifth, *Mich.* 5. he tels you no particular *ver.* where in any of these places, you may readily turn to it: lest then you should discover his envious knavery in wresting the Scriptures, but tells you at random the Chapters; that so you may rather conclude as he saith, then desire or seek to trouble your self to disprove him.

Concerning his first proof *Dent.* 18. it is in the 10. v. though this proof be already answered him before; yet I will say thus much, that I am confident Mr. *Raunce* nor his author Mr. *Perkins* can prove, that in this place there is either *Astrology* or *Astrologers* named; I might therefore with as good liberty, and better reason, deny any such matter, then he affirmeth it, for it is his part to prove, but let Mr. *Raunce* consider the word in the original, *gnomen*, which our *English* Translatours in this place take for a regard of times; yet in other places otherwise, as in 2 *Chron.* 33. 6. the same word is taken for *witchcraft*, and in the 5. of *Micha* for *Southsayers*; wherefore I may ask Mr. *Raunce*, why not in this place of *Dent.* it may not as well be interpreted *Witchcraft* or *Southsayer* as well as a *regarder of times*? or else he must understand such a *regarder of times*, as maketh his election by *Witchcraft* and *Southsaying*, and not by *Astrology*. But suppose

we understand the word as the *English* translate it, and as he would have, yet all observation of times is not forbidden, neither by this place is the *regarding of times* by *Astrology* proved unlawful, or prohibited; for *Solomon* the wisest of men saith, *the heart of the Wise knoweth time*; and further, *that there is a time for every thing, a time to plant, a time to pluck up, a time to be born, and a time to dye, a time to break down, and a time to build, a time to kill, and a time to heal, a time to weep, and a time to laugh, a time to mourn and a time to dance, &c.* to the 9. verse, *Eccles.* 3. 2. 3. 4. which none but the fool neglecteth: wherefore if this were the true sence of the word, all are prohibited to *observe times* in general, would not Mr. *Raunce* think it a strange thing, or at least that man to be as mad as himself that should, when he should sleep, go walk abroad, or when he should go about his business, go to bed and sleep, or a man to weep when he should be merry, and be merry when he should mourn; or go to plough when he should reap, and the like: wherefore we must take this place to speak of the superstitious observation of times; but this learned *Practitioner* Mr. *Raunce*, in what he understands not, will needs intrude *Astrology* among witch-craft and south-saying, when all that knows any thing in *Astrologie*, will condemn him rather for a novice, then an *Artist*, since *Astrologie* hath not in the least any relation to the observation of any times but what are natural: wherefore this being a meer wrest of the text, or at least an ignorant mistake in learned Mr. *Raunce*. I hold it not convenient longer here to insist, but leave him to peruse for his better nodefication the 2. Chap. of Sir *Christopher Heydon*, in defence of *Astrologie*, where he may have a full resolution and confutation of his former question and proofs, he hath set down in his *Pamphlet*, or can in any other; wherefore I wholly refer him and all of his simple mind, to condemn any thing before they understand, to the serious perusal of the same, and hasten to reply his remaining Cavils.

His next is, That because the drift of *Astrology* is to foretel of the particular events of things, he will not because — but leaves it to all that are not drunk with *Astrologie*, to judge how  
con-

contrary it is unto the Scripture. Truly Mr. *Raunce*, no more contrary unto it, nor the word of God, then you may think me your enemy, because I signe your being a Scholler, and a learned man, a book of *Hebrew* or *Greek* to read, which perhaps the vulgar understands not. Shall the vulgar say because you can distinguish every Character and word, together with his signification and force that you are a *Witch*, or a *Southsayer*, meerly because you passe them in knowledge and learning, and therefore you are (concluding without time or reason) a *Witch* contrary both to God and his word? this is the reason why you say *Astrologie* is contrary to the word of God, because in your weak apprehension you conclude they work by illegal means as *Witches* and *Southsayers*; but sure it is so long since you were a *Practitioner*, (for you say *some time a Practitioner*) that I believe time hath rooted the rules of Art quite out of your memory, or it was so short a time you practiced, that you did not fully attain unto them; but it had been your part to have proved it so.

But Mr. *Raunce*, I pray what is a *Comet*? is it a natural Star, or a supernatural Signe? if a natural Star, why then is it not alwayes visible? if a supernatural Signe, to whom doth God shew this Signe and wonder in the Heavens? sure, nay I am confident, not to such weak *Practitioners* as contemns the Art, as to be both diabolical & contrary to the word of God; nor to the vulgar, that understands not in the least what it may concern: therefore of necessity it must be shewen to the *Astrologer*, & that to forewarn the people of their punishment which is likely, (without speedy and unfained repentance) assuredly to fall on them for their sins: wherefore it is so far from being contrary to the word of God, that it agreeth therewith; for did not God allow both of the art and the study thereof, he would neither shew a signe by the Stars, nor particularly to *Astrologers*; for he might otherwise as well foretel and preadmonish a Nation by other signes and wonders, as by *Comets* and *Blazing-stars*.

And now it is high time I say something of the rules of *Astrology*, and then you shall see what it is, that is the foundation of *Judicial Astrology*. I think rather Mr. *Raunce*, it is high time for you to leave off cavelling with what you neither understand, nor can prove unlawful in the least manner, or to go to school to learn the foundation thereof, before you venter to speak against it, when you cannot prove any thing you say, for your words are, *Now then in short, I say thus much, viz. that all the Rules and Precepts of Astrology set down by the wisest men in that learning, whether they were Chaldeans or Egyptians, or any other whatsoever; I say the rules of the said Art, are nothing else, but meere dotages and fictions of the brain of man.* And this is short enough God knows, of what you would fain speak if possible, & so short that if I should measure it with your wit, it hath the full length thereof; I thought a man of learning would have brought proofs either by reason and Arguments of his own, or other bodies for what he writs against; and not to content himself with a plain *dico*, without either argument, proof or reason. *In short, I say thus much, viz. &c.* and again, *I say the Rules and Precepts of Astrology, &c.* But I say it is no matter what you say, or can say, or whether you say any thing or nothing, except it be to more purpose. You say, *it is the fictions and dotages of mans brain*; and I say, your brains are doted and besotted; therefore let me have better reason than one Doctors opinion. I say more, how is the Art proved to be the fictions of mans brain a whit the more for your saying so? Where do you make it appear to be so? Or that their rules have no foundation in nature? we see that you have no foundation nor natural reason to condemn it; for we see nothing but your own words against it. Then I say, that you might even as well have said nothing, and then you might have been still thought wise; for *stultus tacendo dicitur sapiens*, and then you might also have gone for a Practitioner; but now you have lost your credit, both in the one and the other, for none but *stulti* will coudemn a thing they understand not, nor can prove to be so; neither can any man practise any Art, but what he is vers'd in; but this cavil of Mr. *Raunce* his, is (I conceive) (since his doting brains cannot comprehend the true ground and reasons of the Art) to learn them by writing against

gainst them, and so to receive instructions from the pen of the replier; But I know no reason any one should do him that favour, since he is so openly malicious, nor is any one bound to prove the grounds thereof, except he could disprove them, or know what they are: which since he is ignorant of, is sufficient to prove his cavil inconsistent either with reason or truth; His words are, *And what are your houses which are in number 12 what are they? and how cometh it to pass they signify thus and thus? and what are these many significations that you give them? are they any thing else then very Fables and fictions of an old Idolaters brain? If it be not so let the Astrologers now stand up, and prove their Art.* Stand up babes and sucklings, and answer Mr. Rauce, which asketh if this be not so and so, and never proveth it so. Mr. Rauce, it had been your part in writing against this Art, to have given your reasons and proofs, not your conceptions (which I know none are bound to answer) and then you had done Practitioner-like, and might perhaps have received an answer. Now Mr. Rauce cometh to write of the planetary Angels, and as he saith, to tell you what they are.

*The words of your Authors upon this matter are to this purpose, viz. That from the beginning of the world there were 7 spirits appointed as rulers to the 7 Planets, and every one of these spirits ruleth the world a certain time, &c.* all which is true, and I would very fain Mr. Rauce could in the least disprove it: all that he can say is this, *Now these Planetary Angels what are they? are they any other Angels or spirits, then those very wicked spirits, which are so often and most commonly, the chief agents for the imaginations, in their several operations and conjurations, as it is well known unto him that hath been a Professor of Astrology, and Student in the Magick Art?* I would very fain know how by these words Mr. Rauce proves or shews what the Planetary Angels are, as he said he would, he tells us only what the Practitioners in Astrology, and the Students in the Magick Art know them to be; he tells us nothing of his own knowledge, who knows as little in this, as in all his fore-going cavelling arguments; but it seems it is his way of arguing, to ask I pray what is this and that, is it not so and so? and is it not known, or it is known, by such and such

such to be thus & thus, never proving any thing, yet condemning every thing, meerly because he is ignorant thereof, For otherwile certainly in his Arguments, especially when it is his to prove and condemn, he would shew all his skill and strongest reasons if he have any; but as no body can answer till somewhat be propounded: so neither can nor will I prove what Mr. *Raunce* knows not, nor can disallow of, *Now seeing it is thus* (then saith Mr. *Raunce*, as concluding upon no grounds of seasons, neither any sufficient proofs) we shall find *Astrology*, that is thought by many to depend upon the Stars, to have its being from no other thing nor ground then *conjuratiō* hath. If this be Mr. *Raunce* his reason, to conclude an argument without reason; I must conclude, it is like himself. And to argue with one void of reason, is to render himself no whit better then senceless or mad; but as I said before, he had done very well to have proved his cavils, that so he might have had an answer, and not to content himself with the bare saying, this is so, and so: without proof; which is not the part of a Scholar, and such an one as is to prove an argument; yet Mr. *Raunce* as great an enemy as he is to *Astrology* in his 4. page, towards the latter end, acknowledges the Predictions of *Astrologers* to be true; yet out of a pernicious envy would fain buze the vulgar, with a conceit (that he neither doth nor can prove,) that the Devil brings it to pass; O malicious Mr. *Raunce* that meerly because he is ignorant of *Astrology*, shall without any proof or argument, condemn *Astrology* to be Diabolical; which opinion of his, is sufficiently answered above, so that in this place needs no more, but to remember the reader, that he take notice of the envy and malice of the most learned Practitioner Mr. *Raunce*. And thus have you all his cavils set down to the full, and answered.

For the conclusion of Mr. *Raunce* his discourse, he makes a great profession of zeal and holiness, admonishing all good Christians not to medle, or have to do with *Astrology*, (because he cannot comprehend it) and tells them that he was raised up to gain-say, and withstand that wicked Art. (but not to prove it so) I believe he is one of Mr *Sedgnicks* tribe (and many others might name but for brevity sake,) which was also raised up to forthtell the day of judgement, and to preach false Doctrine

in sheeps clothing; (crac't-brain people) but I believe Master *Raunces* distemper, came meerly by too much practizing *Astrology*, when he was a Practitioner in the same; And therefore like the Fox, who because he could not attain to the full enjoyment of the sweet Grapes he so earnestly longed after, went away, and concluded they were not ripe nor perfect: so Mr. *Raunce* because he could not dive into the grounds and reasons of the Art, (because it was too high for his capacity) concludes it to be Diabolical and illegal, &c. he saith, he knows that some will (as soon as his (learned) Declaration appears,) shew themselves of what spirit they are; for saith he, *they will be amazed*, and indeed well they may, to see his ignorance and envy; but especially of him being a Practitioner, and yet ignorant of what he saith he sometime practiced. But Mr. *Raunce*, let me advise you to practice hence forward silence, and Admiration of what you understand not, and make not your self ridiculous, enviously to cavil and raile, (without either proof or reason) against any Art or thing you know not. And so I leave you to be reformed, for I am heartily sorry to see your ignorance, and weakness, though you are unknown to me; for ignorance is the root of all evil, nay, and enemy to all Arts and Sciences; which is very unseemly in any man that will profess himself to be any degree above a Carter: much more in a Practitioner, in one of the most liberal Sciences at this time revealed to mortals. *viz.* Astrology.

Vale.

Die 8 20. Augustii.  
1650. Vesperis.

Will. Ramsey.

POST.



## POSTSCRIPT.

**I** would give Mr. Raunce here some Instructions in the Art, and proofs to prove the mystery thereof, to surpass his apprehension (as in some Patet already) as also to shew the verity and sufficiency of the Art; for the better satisfaction of the curious reader, as also of Mr. Raunce; but that I leave it to the Practitioners in the art, whom it far more concerns and belongs to; yet since for my recreation I have had a little insight therein, I could not for the well-wishes I owe to both the Art and Artists, but write what I here commit to the publick view; yet I make no question but they will take him in hand, and put him hence forward to perpetual silence; for in all his scandalous Pamphlet he proves nothing, only runs on with an inveterate, malicious, railing speech, grounded meerly on his own shallow apprehension and conceit; wherefore, I leave it to their consideration, to judge it their part or no to justify their Art, not but that I would do it; but it would be better and more seemly for them that are Practitioners therein, since he openly challengeth them thereunto.

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FINIS.